CURRICULUM GUIDE
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Life and Works of Rizal

BIOGRAPHY, WRITINGS, AND LEGACIES OF OUR [illegible]

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Chapter I

INTRODUCTION TO THE COURSE: REPUBLIC ACT 1425

The Rizal Bill was as controversial as Jose Rizal himself.

The mandatory Rizal subject in the Philippines was the upshot of this bill, which later became a law in 1956. The bill involves mandating educational institutions in the country to offer a course on the hero's life, works, and writings, especially the *Noli Me Tangere* and *El Filibusterismo*. The transition from being a bill to becoming a republic act was, however, not easy as the proposal was met with intense opposition, particularly from the Catholic Church.

Largely because of the issue, the then senator Claro M. Recto—the main proponent of the Rizal Bill—was even dubbed as a communist and an anti-Catholic. Catholic schools threatened to stop operation if the bill was passed though Recto calmly countered the threat, stating that if that happened, the schools would be nationalized. Afterward threatened to be punished in future elections, Recto remained undeterred. Concerning the suggestion to use instead the expurgated (edited) version of Rizal's novels as mandatory readings, Recto explained his firm support for the unexpurgated version, exclaiming: "The people who would eliminate the books of Rizal from the schools would blot out from our minds the memory of the national hero. This is not a fight against Recto but a fight against Rizal" (Ocampo, 2012, p. 23).

Claro M. Recto: Dubbed as communist and anti-Catholic by critics for proposing the Rizal Bill. (wikipedia.org)

The bill was eventually passed, but with a clause that would allow exemptions to students who think that reading the *Noli* and *Fili* would ruin their faith. In other words, one can apply to the Department of Education for exemption from reading Rizal's novels—though not from taking the Rizal subject. The bill was enacted on June 12, 1956.

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RA 1425 and Other Rizal Laws

The Rizal Bill became the Republic Act No. 1425, known as the "Rizal Law." The full name of the law is "An Act to Include in the Curricula of All Public and Private Schools, Colleges and Universities Courses on the Life, Works and Writings of Jose Rizal, Particularly His Novels *Noli Me Tangere* and *El Filibusterismo*, Authorizing the Printing and Distribution Thereof, and for Other Purposes."

The first section of the law concerns mandating the students to read Rizal's novels. The last two sections involve making Rizal's writings accessible to the general public—they require the schools to have a sufficient number of copies in their libraries and mandate the publication of the works in major Philippine languages. (For the full text of RA 1425, read Appendix A: The Republic Act No. 1425.)

Jose P. Laurel, then senator who co-wrote the law, explained that since Jose Rizal was the founder of the country's nationalism and had significantly contributed to the current condition of the nation, it is only right that Filipinos, especially the youth, know about and learn to imbibe the great ideals for which the hero died. Accordingly, the Rizal Law aims to accomplish the following goals:

1. To rededicate the lives of youth to the ideals of freedom and nationalism, for which our heroes lived and died;
2. To pay tribute to our national hero for devoting his life and works in shaping the Filipino character; and
3. To gain an inspiring source of patriotism through the study of Rizal's life, works, and writings.

So far, no student has yet officially applied for exemption from reading Rizal's novels. Correspondingly, former President Fidel V. Ramos in 1994, through Memorandum Order No. 247, directed the Secretary of Education, Culture and Sports and the Chairman of the Commission on Higher Education to fully implement the RA 1425 as there had been reports that the law had still not been totally carried out. In 1995, CHED Memorandum No. 3 was issued enforcing strict compliance to Memorandum Order No. 247.

Not known to many, there is another republic act that concerns the national hero. Republic Act No. 229 is an act prohibiting cockfighting, horse racing, and jai-alai on the thirtieth day of December of each year and to create a committee to take charge of the proper celebration of Rizal day in every municipality and chartered city, and for any other purposes.

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The Importance of Studying Rizal

The academic subject on the life, works, and writings of Jose Rizal was not mandated by law for nothing. Far from being impractical, the course interestingly offers many benefits that some contemporary academicians declare that the subject, especially when taught properly, is more beneficial than many other subjects in various curricula.

The following are just some of the significance of the academic subject:

1. *The subject provides insights into how to deal with current problems.*

   There is a dictum, "He who controls the past controls the future." Our view of history forms the manner we perceive the present, and therefore influences the kind of solutions we provide for existing problems. The Jose Rizal course, as a history subject, is full of historical information from which one could base his decisions in life. In various ways, the subject, for instance, teaches that being educated is a vital ingredient for a person or country to be really free and successful.

2. *It helps us understand better ourselves as Filipinos.*

   The past helps us understand who we are. We comprehensively define ourselves not only in terms of where we are going, but also where we come from. Our heredity, past behaviors, and old habits as a nation are all significant clues and determinants to our present situation. Interestingly, the life of a very important national historical figure like Jose Rizal contributes much to shedding light on our collective experience and identity as Filipino. The good grasp of the past offered by this subject would help us in dealing wisely with the present.

3. *It teaches nationalism and patriotism.*

   Nationalism involves the desire to attain freedom and political independence, especially by a country under foreign power, while patriotism denotes proud devotion and loyalty to one's nation. Jose Rizal's life, works, and writings—especially his novels—essentially, if not perfectly, radiate these traits. For one thing, the subject helps us to understand our country better.

4. *It provides various essential life lessons.*

   We can learn much from the way Rizal faced various challenges in life. As a controversial figure in his time, he encountered serious dilemmas and predicaments but responded decently and high-mindedly. Through the crucial decisions he made in his life, we can sense his priorities and convictions, which manifest how noble, selfless, and great our national hero was. For example, his many resolutions exemplified the aphorism

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that in this life there are things more important than personal feeling and happiness.

5. *It helps in developing logical and critical thinking.*

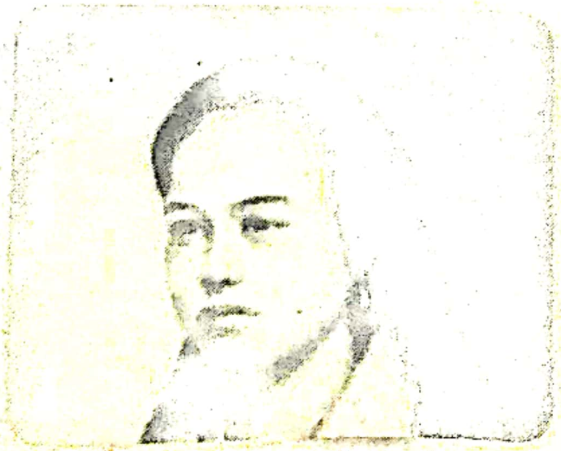
Critical Thinking refers to discerning, evaluative, and analytical thinking. A philosophy major, Jose Rizal unsurprisingly demonstrated his critical thinking skills in his argumentative essays, satires, novels, speeches, and written debates. In deciding what to believe or do, Rizal also proved his being a reasonably reflective thinker, never succumbing to the irrational whims and baseless opinions of anyone. In fact, he indiscriminately evaluated and criticized even the doctrines of the dominant religion of his time. A course on Rizal's life, works, and writings, therefore, is also a lesson in critical thinking.

6. *Rizal can serve as a worthwhile model and inspiration to every Filipino.*

If one is looking for someone to imitate, then Rizal is a very viable choice. The hero's philosophies, life principles, convictions, thoughts, ideals, aspirations, and dreams are a good influence to anyone. Throughout his life, he valued nationalism and patriotism, respect for parents, love for siblings, and loyalty to friends, and maintained a sense of chivalry. As a man of education, he highly regarded academic excellence, logical and critical thinking, philosophical and scientific inquiry, linguistic study, and cultural research. As a person, he manifested versatility and flexibility while sustaining a strong sense of moral uprightness.

7. *The subject is a rich source of entertaining narratives.*

People love fictions and are even willing to spend for books or movie tickets just to be entertained by made-up tales. But only a few perhaps know that Rizal's life is full of fascinating non-fictional accounts.



Segunda Katigbak: Rizal's 'first love' of whom the sportscaster Chino Trinidad is a descendant. (positivelyfilipino.com)

For instance, it is rarely known that (a) Rizal was involved in a love triangle with Antonio Luna as also part of the romantic equation; (b) Rizal was a model in some of Juan Luna's paintings; (c) Rizal's common-law wife Josephine Bracken was "remarried" to a man from Cebu and had tutored former President Sergio Osmeña; (d) Leonor Rivera ("Maria Clara"), Rizal's "true love," had a son who married the sister of the former President of the United Nations General Assembly Carlos P. Romulo; (e) the Filipina beauty queen Gemma Cruz Araneta is a

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descendant of Rizal's sister, Maria; (f) the sportscaster Chino Trinidad is a descendant of Rizal's "first love" (Segunda Katigbak); and (g) the original manuscripts of Rizal's novel (*Noli* and *Fili*) were once stolen for ransom, but Alejandro Roces had retrieved them without paying even a single centavo.

Suggested Class Activities

1. Read the "Rizal Law" (RA 1425) (See Appendix A: Republic Act No. 1425).
2. Think-Group-Share:

   The opening question will be posted by the instructor. Think of a recent novel/story that you have read. How did you learn from that story? Apply this experience to Rizal's writings. How would reading Rizal's novels impact patriotism? Reflect individually then discuss as a group. Present results of group discussion in class.
3. Class Discussion:
   a. Explain the history of the Rizal Law and its important provisions.
   b. Critically assess the effectiveness of the Rizal course.
4. Assessment:

   Writing exercise: Compare the views of those in favor and against RA 1425 considering the context of the 1950s. Would similar arguments still have force today? Or,

   Reflect on your secondary education: Did your school comply with RA 1425? How effective is the Rizal law in instilling patriotism among secondary school students?

E-Learning Assignment

Interactive Online Activity:

1. Look for the article "HOW TO START A COOL DISCUSSION?" in OurHappySchool.com" using the Google search engine.
2. Read and strictly follow the five (5) instructions under "Simple Steps." Post a topic for discussion that is related to the Rizal subject or Philippine History (e.g., Please comment on this, "Jose Rizal should be officially recognized as the Philippine national hero. Agree or disagree? Why?"). Use hash-tags #AssignmentLangPo #[YourSchool].
3. Submit to your teacher the two outputs from this e-learning activity (screen shot of the published comment thread and your "written paper"). Have fun!

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EVALUATION

I. Multiple Choices

Write the letter of the best answer before each number.

_____1. The main proponent of the Rizal Bill who was dubbed as a communist and anti-Catholic
   a. Senator Ralph Recto
   b. Senator Chiz Escudero
   c. Senator Claro Recto
   d. Senator Antonio Trillanes

_____2. An act prohibiting cockfighting, horse racing, and *jai-alai* on the 30th day of December of each year and to create a committee to take charge of the proper celebration of Rizal day in every municipality and chartered city, and for any other purposes
   a. Republic Act No. 9163
   b. Republic Act No. 229
   c. Republic Act No. 7394
   d. Republic Act No. 9147

_____3. The date the Rizal bill was enacted
   a. June 12, 1956
   b. June 1, 1956
   c. December 30, 1956
   d. December 19, 1956

_____4. The former Philippine president who directed the Secretary of Education, Culture and Sports and the Chairman of the Commission on Higher Education to fully implement the RA 1425.
   a. Elpidio Quirino
   b. Gloria Macapagal Arroyo
   c. Fidel V. Ramos
   d. Joseph Estrada

_____ 5. In this year, CHED Memorandum No. 3 was issued enforcing strict compliance to Memorandum Order No. 247.
   a. 2006
   b. 1979
   c. 1978
   d. 1995

_____ 6. The bill involves mandating educational institutions in the country to offer a course on the hero's life, works, and writings, especially the *Noli Me Tangere* and *El Filibusterismo*.
   a. Post no Bill
   b. Rizal Bill
   c. one-hundred-peso bill
   d. Laurel Bill

_____7. This refers to discerning, evaluative, and analytical thinking.
   a. Psychology
   b. Critical Thinking
   c. Schizophrenia
   d. Logic

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_____8. The Filipina beauty queen who is a descendant of Rizal's sister, Maria
a. Margie Moran
b. Janine Togonon
c. Gloria Diaz
d. Gemma Cruz Araneta

_____9. Jose Rizal's common-law wife
a. Josephine Bracken
b. Suzanne Jacoby
c. Segunda Katigbak
d. Leonor Rivera

_____ 10. He retrieved the original manuscripts of Rizal's novel without paying even a single centavo.
a. Ferdinand Blumentritt
b. Antonio Luna
c. Jose Pardo de Tavera
d. Alejandro Roces

II. True or False

Write T if the statement is true; F if false.

_____1. Nationalism involves the desire to attain freedom and political independence, especially by a country under foreign power, while patriotism denotes proud devotion and loyalty to one's nation.

_____ 2. Rizal was a model in some of Juan Luna's paintings.

_____ 3. The sportscaster Chino Trinidad is a descendant of Rizal's "true love" (Leonor Rivera).

_____4. A Philosophy major, Jose Rizal unsurprisingly demonstrated his critical thinking skills in his argumentative essays, satires, novels, speeches, and written debates.

_____5. The Rizal Bill became the Republic Act No. 1425, known as the "Rizal Law."

_____6. The Reproductive Health bill involves mandating educational institutions in the country to offer a course on the hero's life, works, and writings, especially the "*Noli Me Tangere*" and "*El Filibusterismo.*"

_____7. Josephine Bracken tutored former President Joseph Estrada.

_____8. Rizal can serve as a worthwhile model and inspiration to every Filipino.

_____9. The Rizal Law aims to gain an inspiring source of patriotism through the study of Rizal's life, works, and writings.

_____10. Republic Act 2299 is another republic act that concerns the national hero, Jose Rizal.

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III. Essay

1. In your own words, explain the significance of Rizal's Law to the present time.

2. What do you think were the reasons the Catholic Church opposed intensely the Rizal bill? Explain.

3. State some lessons we can learn from the life of Jose Rizal.

4. Suggest ways by which the subject Rizal can be taught properly and interestingly.

5. There are other Filipino heroes. Do you think their lives are also worth studying like Rizal's? Justify your answer.

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Chapter II

19TH CENTURY PHILIPPINES AS RIZAL'S CONTEXT

Contextualization aids comprehension. Generally, to contextualize something is to place it within its proper and larger setting in which it presents its true and complete meaning. As Jose Rizal was born and grew up in the 19th century, to contextualize him—so as to properly understand his life, thoughts, and works—is to understand the social and political context of that century.

Nineteenth century is commonly depicted as the birth of modern life, as well as the birth of many nation-states around the globe. The century was also a period of massive changes in Europe, Spain, and consequently in the Philippines. It was during this era that the power and glory of Spain, the Philippines' colonizer, had waned both in its colonies and in the world.

Discussions on the 19th century Philippines as Rizal's context are hereby divided into three (3) aspects: the economic, social, and political. Under these main headings are major historical events or issues, which characterized the country during that era.

The Economic Context

At least four historical elements basically compose the economic context of the era in which Jose Rizal was born: (a) the end of the Galleon Trade, (b) the opening of the Suez Canal, (c) the rise of the export of the crop economy, and (d) the established monopolies in the Philippines.

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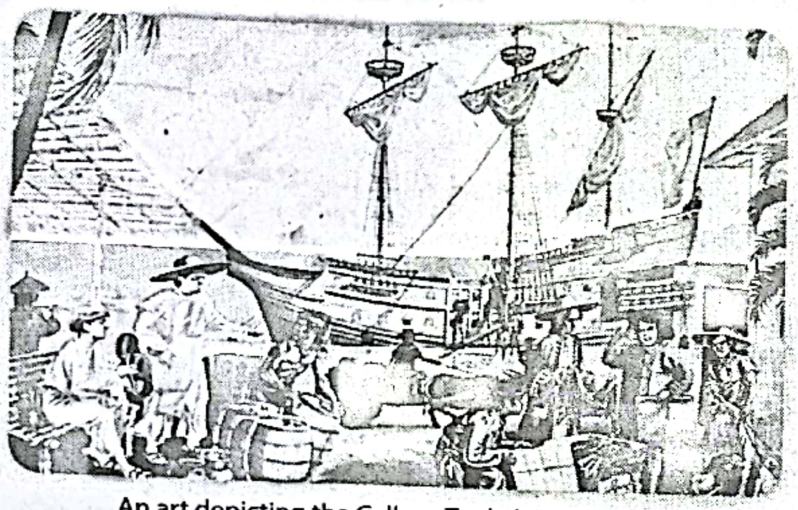
End of Galleon Trade

Our locals were already trading with China, Japan, Siam (now Thailand), India, Cambodia, Borneo, and the Moluccas (Spice Islands) when the Spanish colonizers came to the Philippines. In 1565, the Spanish government closed the ports of Manila to all countries except Mexico, thereby giving birth to the Manila–Acapulco Trade, popularly known as the "Galleon Trade."

The Galleon Trade (1565 to 1815) was a ship ("galleon") trade going back and forth between Manila (which actually landed first in Cebu) and Acapulco, Mexico. It started when Andres de Urdaneta, in convoy under Miguel Lopez de Legaspi, discovered a return route from Cebu to Mexico in 1565. The trade served as the central income-generating business for Spanish colonists in the Philippines.



An art depicting the Galleon Trade (pinoystop.org)

Through this trans-Pacific trade, the *mango de Manila*, tamarind and rice, the carabao (known in Mexico by 1737), cockfighting, Chinese tea and textiles, fireworks display, *tuba* (coconut wine) making went to Mexico. The return voyage, on the other hand, brought numerous and valuable flora and fauna into the Philippines, including guava, avocado, papaya, pineapple, horses, and cattle ("Galleon Trade," n.d.). Other consequences of this 250-year trade were the intercultural exchanges between Asia (especially Philippines), Spanish America, and onward to Europe and Africa.

Because of the galleon trade, Manila became a trading hub where China, India, Japan, and Southeast Asian countries sent their goods to be consolidated for shipping. Those who ran the hub and did most of the work were primarily Chinese. They arrived in the Philippines in junks yearly, bringing goods and workforce. With the huge migration of Chinese because of the galleon trade, the Spaniards feared them, taxed them, sent them out to the Parian and eventually, when tensions rose, massacred some of them. "Such massacres were at their height in the 17th century from suspicion, unease, and fear, until the Spaniards and the Chinese learned to live with each other in the next few centuries" (Ongpin, n.d.).

The Manila Galleon trade allowed modern, liberal ideas to enter the Philippines, eventually and gradually inspiring the movement for independence from Spain. On September 14, 1815, the Galleon Trade ended with Mexico's war of independence.

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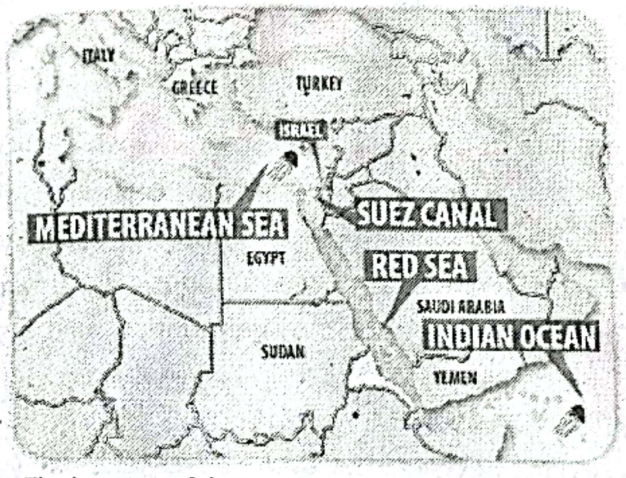
Previously, the Philippines was governed by Spain from Mexico. The Spanish Crown took direct control of the Philippines and administered it directly from Madrid. The opening of the Suez Canal and the invention of steam ships, which lessened the travel time from Spain to the country to 40 days, made this more convenient.

Opening of the Suez Canal

An artificial sea-level waterway in Egypt, the Suez Canal connects the Mediterranean Sea to the Red Sea through the Isthmus of Suez. Constructed by the Suez Canal Company between 1859 and 1869 under the leadership of French diplomat Ferdinand de Lesseps, it was officially opened on November 17, 1869.



The location of the Suez Canal: When completed in 1869, the canal measured 100 miles long, 30 feet deep, and 100 feet wide. (geography.name)

With the opening of the canal, the distance of travel between Europe and the Philippines was considerably abbreviated and thus virtually brought the country closer to Spain. Before the opening of the canal, a steamer from Barcelona had to sail around the Cape of Good Hope to reach Manila after a menacing journey of more than three months. With the Suez Canal, the voyage was lessened to only 32 to 40 days.

The opening of the Suez Canal became a huge advantage in commercial enterprises especially between Europe and East Asia. More importantly, it served as a significant factor that enabled the growth of nationalistic desires of Jose Rizal and other Filipino ilustrados.

The Suez Canal expedited the importation not only of commercial products but also of books, magazines, and newspapers with liberal ideas from America and Europe, which ultimately affected the minds of Rizal and other Filipino reformists. The political views of Western liberal thinkers entered the Philippines. Furthermore, the reduced route stimulated more and more Spaniards and Europeans with liberal ideas to come to the country and interact with local reformists.

The availability of the Suez Canal has also encouraged the *ilustrados*, especially Jose Rizal, to pursue education abroad and learn scientific and liberal in European academic institutions. Their social dealings with liberals in the West have influenced their thoughts on nationhood, politics, and government.

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Rise of the Export of Crop Economy

During the Galleon Trade, most of the Spaniards in the Philippines were engrossed in maritime trading undertakings between Manila and Mexico. The exploitation of the Philippines' natural resources and the progress of an export crop economy were phenomena of the nineteenth century, not of the Spanish rule's early period.

Some years after the end of the Galleon Trade, between 1820 and 1870, the Philippines was well on its way of developing an export crop economy. Products, such as sugar, Manila hemp, and coffee were produced for foreign markets while imported goods of the European factory industry found their way into many parts of the Philippines. The various economic activities in the new export-crop economy in the country provided many opportunities for the expanding Chinese population. Formerly concentrated in Manila, many Chinese moved to provinces that produced export crops: the hemp-producing areas of southeastern Luzon and the eastern Visayas, the sugar areas of the western Visayas, and the tobaccco provinces of northeastern Luzon.

The development of the export crop industry in the Philippines was motivated by the commercial undertakings of North European and North American merchants, who provided capital, organization, and access to foreign markets and sources of imports. But since they based their operations in port cities, especially Manila, they needed agents who could distribute imports in the interior and buy up goods for export. This role was assumed primarily by the Chinese.

Monopolies

Another main source of wealth during the post-galleon era was monopoly contracting. After 1850, government monopoly contracts for the collection of different revenues were opened to foreigners for the first time. The Chinese instantly took advantage of this commercial opportunity and thus, for the rest of the 19th century, enjoyed a pre-eminent position in monopoly contracting in the Philippines.

The opium monopoly was specifically a profitable one. During the 1840's, the Spanish government had legalized the use of opium (provided it was limited to Chinese) and a government monopoly of opium importation and sales was created. The majority of contracts in the monopoly were held by the Chinese.

But even before 1850, monopolies on some products had been established, which were basically controlled by the colonial government. There were monopolies of special crops and items, such as spirituous liquors (1712-1864), betel nut (1764),

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tobacco (1782-1882), and explosives (1805-1864). Among these monopoly systems, the most controversial and oppressive to locals was perhaps the tobacco monopoly.

On March 1, 1782, Governor General Jose Basco placed the Philippine tobacco industry under government control, thereby establishing the tobacco monopoly. It aimed to increase government revenue since the annual subsidy coming from Mexico was no longer sufficient to maintain the colony. An order was thus issued for the widespread cultivation of tobacco in the provinces of Cagayan Valley, Ilocos Norte, Ilocos Sur, La Union, Isabela, Abra, Nueva Ecija, and Marinduque.

These provinces planted nothing but tobacco and sold their produce only to the government at a pre-designated price, leaving little or no profit for the local farmers. The system set the required number of tobacco plants that must be sold to them by each family. Nobody was allowed to keep even a few tobacco leaves for personal use, thereby forcing the local farmers to buy the tobacco they themselves planted from the government. Fines and/or physical punishments were sanctioned to anyone who would transgress any of the decrees under the system.

The colonial government exported the tobacco to other countries and to the cigarette factories in Manila. The tobacco monopoly positively raised revenues for the government and made Philippine tobacco prominent all over Asia and some parts in Europe. Negatively though, the monopoly brought about food shortages since the planting of basic crops like rice was somewhat neglected and abandoned.

The tobacco monopoly was finally abolished in 1882. (Some references state that the tobacco monopoly in the Philippines was from 1781 to 1881, not 1782 to 1882, although most authors agree that it lasted for exactly 100 years.) A century of hardship and social injustice caused by the tobacco monopoly prompted Filipinos in general and *Novo Ecijanos* in particular, to seek freedom from colonial bondage.

The Social Background

Concerning the social picture of the 19th century Philippines, at least three topics are needed to be discussed: (a) education, (b) the rise of Chinese *Mestizo*, and (c) the rise of the *inquilinos*.

Education in the 19th Century

With the coming of Spanish colonizers, the European system of education was somewhat introduced to the archipelago. Schools were established and run by Catholic missionaries.

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Aiming to convert the natives to the Catholic faith and make them obedient, the colonial government and the Catholic Church made religion a compulsory subject at all levels.

King Philip II's *Leyes de Indias* (Laws of the Indies) mandated Spanish authorities in the Philippines to educate the locals, to teach them how to read and write and to learn Spanish. The Spanish missionaries thus established schools, somewhat educated the natives, but did not seriously teach them the Spanish language, fearing that the Indios would become so knowledgeable and turn out to be their co-equal. Less than one-fifth of those who went to school could read and write Spanish, and far fewer could speak the language properly.

The first formal schools in the land were the parochial schools opened in their parishes by the missionaries, such as the Augustinians, Franciscans, Jesuits, and Dominicans. Aside from religion, the native children were taught reading, writing, arithmetic, and some vocational and practical arts subjects. Aside from the Christian Doctrines, Latin (the official language of the Catholic Church) was also taught to the students instead of Spanish. The Spanish friars believed that the natives would not be able to match their skills, and so one way for the locals to learn fast was to use strict discipline, such as applying corporal punishment.

Later on, colleges (which were the equivalent of our high schools today) were established for boys and girls. There was no co-education during the Spanish regime as boys and girls studied in separate schools. The subjects taught to college students included history, Latin, geography, mathematics, and philosophy.

University education was opened in the country during the early part of the 17th century. Initially, the colleges and universities were open only to the Spaniards and those with Spanish blood *(mestizos)*. It was only in the 19th century that these universities started accepting native Filipinos. Still giving emphasis on religion, universities then did not earnestly teach science and mathematics.

In 1863, a royal decree called for the establishment of a public school system in the Philippines. Formerly run totally by religious authorities, the education in the colony was thus finally administered by the government during the last half of the 19th century though even then the church controlled its curriculum. Previously exclusive for Spaniards and Spanish *mestizos*, universities became open to natives though they limited their accommodations to the sons of wealthy *Indio* families.

Nonetheless, as a result of the growing number of educated natives, a new social class in the country emerged, which came to be known as the *Ilustrados*. But despite their wealth and education, the *ilustrados* were still deemed by the Spaniards as inferior. One of the aims of the *ilustrados* was to be in the same level with the proud Spaniards.

With the opening of the Suez Canal, which made the travel to Europe faster, easier, and more affordable, many locals took advantage of the chance to pursue

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higher and better education in that continent, typically in Madrid and Barcelona. There, nationalism and the thirst for reform bloomed in the liberal atmosphere. The new enlightened class in Philippine society would later lead the Philippine independence movement, using the Spanish language as their key means of communication. Out of this talented group of students from the Philippines arose what came to be known as the *Propaganda Movement*. The most prominent of the *Ilustrados* was José Rizal, who inspired the craving for freedom and independence with his novels written in Spanish.

Some Filipino illustrados in Madrid: Rizal is in the second row, fifth from right. (ourhappyschool.com)

The Rise of Chinese Mestizo

At the beginning of the 19th century, economic and political changes in Europe were finally starting to affect Spain and, consequently the Philippines. Significant as an impetus to broader trade was the gradual abolition of the monopoly enjoyed by the Manila-Acapulco Galleon. Upon the elimination of the galleon trade, Manila became open to foreign merchants almost without restriction by the mid-1830s. The demand for Philippine sugar and *abaca* (hemp) grew swiftly, and the amount of exports to European countries increased even more after the opening of the Suez Canal in 1869.

The development of commercial agriculture in the archipelago resulted in the presence of a new class. Alongside the landholdings of the church and the rice estates of the pre-Spanish nobility, there emerged *haciendas* of sugar, coffee, and hemp, typically owned by enterprising Chinese-Filipino *mestizos*. In fact, some of the families which attained reputation in the 19th century have continued to play a vital role in the country's economics and politics.

In a larger perspective, the fast rhythm of economic progress in the Philippines during the 19th century expedited by some mentioned factors resulted in the rise of a new breed of rich and influential Filipino middle class. Non-existent in earlier centuries, this class, composed of Spanish and Chinese *mestizos* ascended to a position of power in the Philippine society and in due course became leaders in education and finance. This middle class included:

> *"- the* ilustrados *who belonged to the landed gentry and who were highly respected in their respective* pueblos *or towns, though regarded as filibusteros or rebels by the friars. The relative prosperity of the period has enabled them to send their sons to Spain*

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and Europe for higher studies. Most of them later became members of freemasonry and active in the Propaganda Movement. Some of them sensed the failure of reformism and turned to radicalism, and looked up to Rizal as their leader." (Vallano, n.d.)

The Rise of the *Inquilinos*

At least in modern Spanish, the term *inquilino* has the same meaning as the English "tenant." Contextually, the 19th Century *inquilino* system in the Philippines is better understood as a qualified system of tenancy, or the right to use land in exchange for rent.

As earlier explained, the elimination of the Galleon Trade and the opening of the Suez Canal gave way for more intensive rice cultivation and production of crops, such as sugar cane and tobacco. Consequently, many estates turned progressively to the *inquilino* system of land tenure. But since the friars and secular Spanish were normally absentee landlords, estate management was granted to an administrator who was typically a lay Spanish *mestizo* or Filipino lay brother. During harvest time, the administrator would collect the rent of the *inquilinos*, organize the delivery of the harvests to the local market or to Manila, and remit the income from sales and rents to the estate owners. In some estates though, these farm duties were consigned to trusted *inquilinos*. Acting as overlords, some *inquilinos* would make innumerable and irrational demands from farm workers.

Inquilinos paid a fixed rent and the amount was determined by the size and quality of the land being worked on. But with the expansion of land owned by missionary congregations (friar estates), the proportions of farmlands leased to *inquilinos* also increased allowing many of them to sub-lease parcels of their land to sharecroppers or *kasamas*. This system eventually became very profitable that some *inquilinos* acquired lands of their own and entered in other gainful commercial ventures. Some *inquilinos* even ceased becoming farmers and relegated the job completely to their sub-tenants.

As friar estates enlarged, outlining the boundaries that separated these estates from communal lands became a common cause of conflict:

> Disputes over communal woodcutting and grazing areas occured regularly between villages and estates, with the latter denying to the former their traditional communal privileges. In Bulacan, for instance, the villagers once complained that the friars took illegal possession of their land and to compound this crime, they even denied the use of rivers for fishing and the forests for collecting firewood and wild fruits. In Cavite and Laguna, the Dominicans and Tagalogs frequently fought over border lands. In one incident, the former claimed that the pasture lands in a nearby mountain was included in their land grant, while the latter denied this and regularly killed the estate cattle

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grazing there. Land border conflicts became so acute in these provinces that they served as catalysts for agrarian uprisings. (Sobritchea, n.d.)

There were also conflicts between estate owners and workers. These stemmed from collection of excessive taxes and land rent, the decline of sharing agreements, extreme demands for labor services and capricious fixing of crop prices:

> *"... the* hacienda *structure consisted of three strata: the estate owner, the leaseholder or* inquilino *and the tenant-sharecropper. Between the owner and the* inquilino, *however, was the administrator who often demanded a share of the produce, over and above the stipulated land rent. Each year at harvest time, the* inquilino *paid the land rent, separated the seed, and divided the remaining crop equally between the sharecropper and himself. Since the sharecropper was at the bottom rung of the hierarchy, he suffered most abuses and demands of the two non-producing sectors above him." (Sobritchea, n.d.)*

Consequently, there were instances of peasants taking arms to protest the alleged abuses and usurpation of their lands by the Jesuits, Dominicans, Augustinians, and the Recollects. The relative freedom, which the *inquilinos* acquired by sub-leasing their farms provided them a tactical advantage for arranging and leading these peasant protest movements.

The Political Landscape

The so-called political influences affecting the 19th century-Philippines largely impacted the locals, particularly Jose Rizal. Under these political influences, worthy of mention are (a) Liberalism, (b) the impact of the Bourbon reforms, and (c) the Cadiz constitution.

Liberalism

Liberalism is a worldview founded on ideas of freedom and equality. It includes a wide range of political philosophies that consider individual liberty to be the most significant political goal, and underscore individual rights and equality of opportunity. Liberals normally believe that government is necessary to protect individuals from being abused by others though they are also aware that government itself can pose a threat to liberty.

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The French revolution (1789-1799) started a political revolution in Europe and consequently in some other parts of the globe. "Having 'Liberty, Equality, and Fraternity" as its battle cry, this revolution became a period of fundamental change in the political history of France as the French governmental structure was changed from absolute monarchy (with feudal privileges for the rich and clergy) into a more liberal government system founded on the principles of citizenship and inalienable rights.

As an eventual repercussion of the French Revolution, Spain later experienced a stormy century of political disturbances, which included "numerous changes in parliaments and constitutions, the Peninsular War, the loss of Spanish America, and the struggle between liberals and conservatives" (Vallano, n.d.). The liberals in Spain considered the Catholic Church as an enemy of reforms. They thus pursued curbing its influence in political life and education. In the 19th century, this movement against the Catholic Church, called anti-clericalism, had gained some strength.

Radical modifications in government form were also introduced by liberals in Spain. These political changes had their repercussions in the Philippines, "cracking the fabric of the old colonial system and introducing, through cracks perilous possibilities of reform, of equality and even emancipation" (De la Costa, as cited in Vallano, n.d.).

When the Philippines was opened to world trade in the 19th century, liberal ideas from America carried by ships and people from foreign ports started to penetrate the country and sway the *ilustrados*. These political thoughts included the ideologies of the American and French Revolutions.

Furthermore, the opening of the Suez Canal eased the importation of books, magazines, and newspapers with liberal ideas from the West, which eventually impacted the thoughts of local reformists, such as Jose Rizal. The political views of liberal thinkers, such as Jean Jacques Rousseau (Social Contract), John Locke (Two Treatises of Government), Thomas Paine (Common Sense), Thomas Jefferson, Montesquieu, Voltaire, and some others thus entered the Philippines.

The valuable canal also encouraged more and more liberal Spaniards and Europeans to come to the country and intermingle with the natives. The abbreviated route has also stimulated the *ilustrados* like Rizal to pursue higher studies abroad and learn liberal ideas in European universities. For sure, their social interaction with liberals in foreign lands had affected their beliefs on politics and nationhood.

Philippines' actual experience of liberalism came from the role modeling of the "first liberal governor-general in the Philippines," Governor-General Carlos María De la Torre. After the liberals in Spain had deposed Queen Isabela II in the 1868 mutiny, a provisional government was formed, and the new government extended to Spain's colonies the reforms they implemented in the motherland. The liberal

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General Carlos Maria De la Torre was appointed by the provisional government as Governor-General of the Philippines. He held the position from 1869 to 1871, and is widely considered to be the most beloved of the Spanish Governors-General ever assigned in the country.

Gov. Gen. Carlos María De la Torre: "First liberal governor general in the Philippines." (kahimyang.com)

General De la Torre's rule was essential in the dawn of national consciousness of the locals in the 19th century. His liberal and democratic governance had provided Jose Rizal and the others a preview of a democratic rule and way of life:

> "De la Torre put into practice his liberal and democratic ways by avoiding luxury and living a simple life. During his two-year term, Governor De la Torre had many significant achievements. He encouraged freedom and abolished censorship. He recognized the freedom of speech and of the press, which were guaranteed by the Spanish Constitution. Because of his tolerant policy, Father Jose Burgos and other Filipino priests were encouraged to pursue their dream of replacing the friars with the Filipino clergy as parish priests in the country. His greatest achievement was the peaceful solution to the land problem in Cavite. This province has been the center of agrarian unrest in the country since the 18th century because the Filipino tenants who lost their land had been oppressed by Spanish landlords. Agrarian uprisings led by the local hero, Eduardo Camerino, erupted several times in Cavite. This agrarian problem was only solved without bloodshed when Governor De la Torre himself went to Cavite and had a conference with the rebel leader. He pardoned the latter and his followers, provided them with decent livelihood and appointed them as members of the police force with Camerino as captain." (Vallano, n.d.)

The Impact of the Bourbon Reforms

When the Spanish Bourbon King Philip V (b. 1700–1746) assented to the throne, he and his successors, Ferdinand VI (r. 1746–1759), Charles III (r. 1759–1788), and Charles IV (r. 1788–1807), advocated a century-long effort to reform and modify the Spanish empire. These policy changes, known jointly as the Bourbon Reforms, endeavored to curtail contraband commerce, reclaim control over transatlantic trade, restrict the church's power, reform state finances to fill dwindling royal coffers, and found tighter administrative and political control within the empire.

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Ideally, the Bourbon reform policies were advantageous to the Philippines, which was under Spain from 1565 to 1898. They surely impacted the way the colony was run by Spanish administrators but only to a limited extent. For one thing, the Philippines was practically far from Spain, and so it was hard for Bourbon advocates to check if reform policies were properly implemented in Spain's colony in the Far East.

Moreover, there were questionable matters as regards the effectiveness of the Bourbon reform project. The policies lacked some ideological coherence, with the diverse and frequently contradictory aims of Madrid policy makers, who struggled haltingly to balance the crown's several commercial, administrative, fiscal and military aims. The reform process was also seen as so complex, much so that Spanish reformers sometimes promoted distinctly different kinds of policies for provinces in its diverse empire. Furthermore, there were instances when European conflicts forced Charles IV to go from one policy to another by the mid-1790s to meet the needs of financing Spain's wars.

As a consequence, there were very different impacts of reform in the diverse Spanish empire, having deep consequences of colonial policy innovations in areas, such as Mexico, while in some other regions, such as the Philippines, Chile, and New Granada, the reforms had a much more limited impact. But while historians are questioning the overall timing, impact, and effectiveness of the Bourbon Reforms, its impact at least is that it gave people, especially the natives in the Philippines, the idea that colonization could be done without much intervention from the Catholic Church.

The Cadiz Constitution

During the Napoleonic occupation of Spain, a liberal constitution was promulgated in Cádiz in March 1812. Drafted by elected representatives, the Cadiz Constitution was put in practice in almost all the areas of the Hispanic Monarchy still under control of the Spanish crown.

This milestone constitution had an impact on many other European constitutions, as well as on the American states after independence. The Cadiz Constitution was the first constitution in Europe to deal with national sovereignty, recognizing sovereignty as coming from the people and not from the king. Unlike the French constitution, which applied to all French-speaking citizens of France, this Spanish Constitution of 1812 had a universal character as it included everyone from overseas, like the Italian kingdoms and even the Philippines.

During the occupation of almost all of the Iberian peninsula by the French army in that fateful year, a group of around 300 deputies from Spain, Spanish America, and the Philippines promulgated a liberal constitution in the Mediterranean port

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of Cádiz. This became possible especially because the city was protected by the British Navy.

The first delegates from the Philippines were Pedro Perez de Tagle and Jose Manuel Coretto who took their oath of office in Madrid. The Cadiz Constitution, which was formally implemented in Manila soon after, established the principles of universal male suffrage, national sovereignty, constitutional monarchy, and freedom of the press, and advocated land reform and free enterprise. Dealing with policies on Spain's colonies including the Philippines, the constitution issued a decree "granting all its colonies representation as provinces in the Spanish Cortes through deputies chosen by the various capital cities" (Pedrosa, n.d.). Under the Cadiz Constitution:

> Governor General Manuel Gonzales Aguilar called for an election of Manila officials which resulted in the selection of Don Ventura de los Reyes, a wealthy merchant and member of the Royal Corps of Artillery of Manila, as the deputy. The Vigan-born Don Ventura de los Reyes was a son of poor Ilocano parents. He took part in the Ilocos revolt led by Diego Silang in 1762, but later on engaged in the vegetable and indigo business. He was one of the delegates who signed the Constitution but it was only after a year that those in Manila knew about its decrees." (Pedrosa, n.d.)

The constitutional monarchy that the Cadiz Constitution attempted to put in place did not come to fruition because in May of 1814, King Fernando VII declared it invalid and restored absolutism. However, Cádiz was a very significant period in the political history of the Spanish-speaking world at least. On the part of the locals in the Philippines, one crucial creed embodied in the constitution was the exemption of the natives from paying tributes and rendering public services based on its equality clause.

For the freedom-loving people of the Philippines in the 19th century, the constitution was very influential as it was a liberal constitution, which vested sovereignty in the people, recognized the equality of all men and the individual liberty of the citizen, and granted the right of suffrage.

Seeing Rizal's Life in His Society

In various social sciences, it is a widely accepted principle that we see the life of an individual in his/her society, and society in the life of an individual. This is precisely the reason that 19th century Philippines, as Rizal's society, is discussed here as a preliminary in studying the hero's life and works.

One unique feature of Rizal, nonetheless, is that he did not only know the valuable information about his society but also had a quality of mind that helped him use the information in a way that he could think about what was going on in

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the world and of what might be happening within himself. Sociologists call this quality of mind the "sociological imagination."

Having this sociological imagination, people can view their inner life and career in terms of larger historical forces. Those who possess this quality of mind can understand their own experiences by locating themselves in history; they can recognize the responses available to them by becoming aware of all of the individuals who share the same situation as themselves.

People who cannot locate their lives in history are unlikely to know how to respond effectively to a world in which the lives of people around the globe are interconnected and in which one society's problems are part of larger global problems. On the other hand, those who have the sociological imagination can grasp history in the context of realities they face and the connections between the two. As will be discussed in this book, Rizal had this quality—he knew his place in the greater scheme of things, he understood the societal forces shaping his life, and thus able to respond in ways that benefitted others.

Suggested Class Activities:

1. Film viewing of "*Ganito Kami Noon, Paano Kayo Ngayon*"
2. Assessment:
   Pop quiz: Graphic organizer/table mapping the changes in the nineteenth-century Philippines, categorizing social, policial, economic, cultural changes.
3. Reflection paper about the film:
   Guide questions:
   a. Describe the nineteenth-century Philippines as represented in the film.
   b. Based on your reading and class discussion, what can you say about the film's representation of the nineteenth century?
   c. What is the main question that the film seeks to answer? What is your own reflection based on the film and your understanding?Learning Outcome .
4. Class Discussion:
   a. Appraise the link between the individual and the society.
   b. Analyze the various social, political, economic, and cultural changes that occurred in the nineteenth century.
   c. Understand Jose Rizal in the context of his times. Make a brief summary of Spanish colonization of the Philippines.
   d. Prove: The nineteenth century was a century of change.

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E-Learning Assignment

Taking Exciting E-Learning Fun Quiz Game:

1. Go online to www.OurHappySchool.com. Through its search engine (upper right section), look for the entry "The Jose Rizal Family: A Fun Quiz Game."
2. Take the exciting electronic fun quiz game. Share the page on your Twitter/ Facebook account (using hash-tags #NATReviewer #UPCATReviewer #Jensenismo #RizalFamily).
3. Print screen your score, print the file, and submit it to your teacher. Have fun!

Evaluation

I. Identification

Identify the term/s being referred to.

_____ 1. It is the constitution instituting the principles of universal male suffrage, national sovereignty, constitutional monarchy, and freedom of the press, and advocating land reform and free enterprise.

_____ 2. A worldview founded on ideas of freedom and equality

_____ 3. This is commonly depicted as the birth of modern life, as well as the birth of many nation-states around the globe.

_____ 4. The ship trade going back and forth between Manila and Acapulco, Mexico

_____ 5. The qualified system of tenancy, or the right to use land in exchange for rent

_____ 6. It is the year the Spanish government closed the ports of Manila to all countries except Mexico.

_____ 7. He is the Governor General who called for an election of Manila officials, which resulted in the selection of Don Ventura de los Reyes, a wealthy merchant and member of the Royal Corps of Artillery of Manila, as the deputy.

_____ 8. He is the son of poor Ilocano parents who took part in the Ilocos revolt led by Diego Silang in 1762, but later on engaged in the vegetable and indigo business.

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_____ 9. The king who declared the Cadiz Constitution as invalid and restored absolutism

_____ 10. The policy changes advocated by the Spanish Bourbon King Philip V, Ferdinand VI, Charles III, and Charles IV to reform and modify the Spanish empire.

_____ 11. This place became the trading hub where China, India, Japan, and Southeast Asian countries sent their goods to be consolidated for shipping.

_____ 12 They played the role of agents who could distribute imports in the interior and buy up goods for export during the development of the export crop industry in the Philippines.

_____ 13. This monopoly was established in the Philippines by Governor-General Jose Basco in 1782 by placing it under government control.

_____ 14. The mandated Spanish authorities in the Philippines to educate the locals, to teach them how to read and write, and to learn Spanish

_____ 15. The strict discipline used by Spanish friars for the locals to learn fast

_____ 16. He was the most prominent of the *Ilustrados* who inspired the craving for freedom and independence with his novels written in Spanish.

_____ 17. The people to whom *inquilinos* sub-lease some parcels of land because of the increase in the proportions of farmlands

_____ 18. This started a political revolution in Europe and consequently in some other parts of the globe.

_____ 19. The liberal and democratic governance of this general had provided Jose Rizal and the others a preview of a democratic rule and way of life.

_____ 20. They were highly respected in their respective *pueblos* or towns, though regarded as *filibusteros* or rebels by the friars.

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II. True or False

Write T if the statement is true; F if false.

_____1. The Galleon Trade served as the central income-generating business for Spanish colonists in the Philippines.

_____ 2. Ideally, the Bourbon reform policies were advantageous to the Philippines, which was under Spain from 1565 to 1898.

_____ 3. General De la Torre's rule was essential in the dawn of national consciousness of the locals in the 19th century.

_____ 4. The province of Bulacan has been the center of agrarian unrest in the country since the 18th century because the Filipino tenants who lost their land had been oppressed by Spanish landlords.

_____ 5. It was during the eighteenth century that the power and glory of Spain, the Philippines' colonizer, had waned both in its colonies and in the world.

_____ 6. For the freedom-loving people of the Philippines in the 19th century, the Cadiz constitution was very influential as it was a liberal constitution, which vested sovereignty in the people, recognized the equality of all men and the individual liberty of the citizen, and granted the right of suffrage.

_____ 7. The Bourbon reform process was seen as so complex, that Spanish reformers sometimes promoted distinctly different kinds of policies for provinces in its diverse empire.

_____ 8. The Spanish Constitution of 1812 had a universal character, as it included everyone from overseas, like the Italian kingdoms and even the Philippines.

_____ 9. When the Philippines was opened to world trade in the 18th century, liberal ideas from America carried by ships and people from foreign ports started to penetrate the country and sway the ilustrados.

_____ 10. The opening of the Suez Canal and the invention of steam ships lessened the travel time from Spain to the country to 40 days.

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III. Essay

1. Explain the role of the opening of the Suez Canal in the growth of the nationalistic desires of Jose Rizal and the other Filipino *illustrados*.

2. What are the effects of the Cadiz Constitution in the Philippines?

3. Explain the unique feature of Jose Rizal that was mentioned in the lesson.

4. Discuss the impacts of the Bourbon Reforms.

5. Why is it important to study the social and political context of the century Rizal grew up in to understand his life, thoughts, and works?

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